JAMESTOWN CHURCH.

Religious Feeling Among our Forefathers-The First Place of Worship of the New Colonists Substantial Structure Erected-

[For The Times.]

Tradition is more seductive than history; it engages the imagination, pleases the fan and is not too practical. It makes up the folk-lore so incorporated with the life of a people, that to doubt it is heresy, and to violate the sanctity of its teachings a crime, So it follows that people learn to believe what they wish until the facts of history are either entirely lost or strangely perverted. We need not go far from home to find practical illustrations of this. And although it may appear an unnecessary thing to attempt a correction an unnecessary faing to attempt a correctors of what seem after all to be small matters, yet is it due to accuracy that the truth should be maintained. It is in no censorious spirit there-fore that we propose correcting a few popular delusions in certain directions, but rather to protect ourselves from the charge of inaccura-cy in the knowledge of our own affairs at the hands of those better informed who may come amone us.

EARLY INCIDENTS OF INTEREST.

Interest in the early history of Virginia will never cease as long as the Anglo-Saxon face continue to rule the land. Any incident, no matter how insignificant, connected with the beginning of their career on this continent, must always attract attention, particularly if there should be the slightest doubt attached to its authenticity. Although nearly two hundred years have passed since the settlement at Jamestown, yet the sacred spot seems ever prolific of historic interest. Indeed, so intense has this become of late, that at last, after a protracted period of culpable inactivity, the Virginians are about to make an effort to rescue from oblivion the ancient shrine of the nation.

PUBLIC WORSHIP.

The purpose of this article is to lay before those who may not have ready excess to authorities, an outline of how our forefathers provided for public worship in their colony of Virginia, of what the first place of worship was constructed, and with what consequence they regarded buildings consecrated to divine uses, and incidentally correcting here and there such accounts as may not appear historically true.

uses, and incidentally correcting note and there such accounts as may not appear historically true.

The explorers of Christian nations were required to strictly practice the outward observance of religion immediately after landing upon the shores of a new country. It was not merely to plant the cross and by unfurling a flag proclaim their sovereign's power over the new acquisition. The custem of the English settlers was to do more than this. As soon as practicable it was their duty to crect a structure under the protection of which the oracles of God rested, and their precepts were duly taught. Whether done from policy or principle the effect was the same. It reminded the adventurer, though far from friends and home in the midst of a wilderness, and surrounded by innumerable dangers, that he was in the hands of God and of his country, and consequently preserved within him such a degree of confidence as reconciled him to his new conditions.

rew conditions.

THE FIRST CHURCH.

So it was that when the English colonists first landed at Jamestown, the first church they erected was simply a piece of an old sail stretched as an awning from tree to tree to keep off the sun. For a pulpit, a bar of wood was nailed to two trees the seats unhewn trees, the place being at the same time enclosed by rails for walls. Here, almost in the open air, fanned by the soft breezes of May laden with the same sweets that at this day greets the senses in the Virginia forests, the first daily morning prayer was devoutly said by Rev. Robert Hunt, chaplain of the expedition. When the weather was bad, the congregation were forced to hold their services under cover of an old rotten tent. It may be imagined with what curiosity the savages witnessed these daily ceremonies. They came at early morn to attend them, and ofttimes the colonists found it necessary to adjourn their duties. The neighboring thickets were at times thronged with Indians, perhaps attracted by the mystic ceremonies performed at that hoar, or perhaps more than willing to take advantage of the whites while thus engaged. While Wingfield was in charge of the colony he felt the necessity of gnarding against suiden attacks of the savages on these occasions by suspending religious services. It was under such conditions that the first place of worship established in Virgina was built and maintained. It was under the roof of this primitive structure that the first administration of the holy communion in the Anglean Church was held in America. Authorities differ in regard to the exact date of this solemn event; but from the best evidence now recognized, it took place on Sunday the 14th of June, the day before Captain Newport set out on his first return to England, leaving Wingfield as President of the Colony. The holy communion of the best evidence of the importance they attached to its amatter to be noticed how the people gave evidence of the importance they attached to its square observance by having religiously kept, observance (by having religiously kept, amid all their privations and losses, a certain amount of the best sack (wine) for this special

see.

NEW HOUSE OF WORSDIP.

Fortunately for the colony, Rev. Robert Hunt was a man of great piety and seal. He was not content that his church should remain in this unstable and primitive state. Although he survived only about one and a half years after the arrival at Jamestown, his influence had been greatly felt. He had in the meantime caused to be erced a new place of public worship. It had been done in the midst of great difficulties. The people were so constantly occupied in providing for their bodily wants, settling their personal difficulties and anticipating the demands of a most precarious future that they seemed willing enough to continue as they had begun. But Mr. Hunt's influence among them prevalled, and even the sailors from the ship joined in building the new church. At this time Jamestown was but an accumulation of rude buts built of logs, "chinked," as they say in the country, and roofed with rough slabs. The letter were covered over with mud and turf, upon which grew a crop of grass and weeds. The new piece of worship partook of the like style of architecture, a remaissance whose beauties are described as "a homely thing like a barriset upon crutches, covered with raffs, sedge and earth, etc." Here the colonists continued, up to the death of their faithful minister, to hold daily communion prayer, morning and evening, and although the building "could here they did fend them from wind or rain," they also had two services on Sunday and Holy Communion every three months, and ster Mr. Hunt was departed "an homily on Sandays."

DESTROYED IN 17152.

Before the comment of surject, the little site. NEW HOUSE OF WOBSDIP.

DESTROYED BY TIKE.

Before the coming of spring the little city of huts was well migh destroyed by fire, and the last newly-furnished church shared the fate of the other buildings. The inhabitants, nothing dannted went to work at once to repair damages. The palisades that protected them from the savages had also been burned. These they restored as soon as possible, but even while reconstructing their important defenses they at the same time begun their third place of worship. In the conflagration just referred to Dr. Hunt had lost everything except the clothing on his person, including a valuable library. This shows that he was still at Jamestown immediately after its destruction. How long he survived after this event does not appear. It is, however, very certain that so pious, diligent and zealous a man would not long neglect his daties as chaplain, and that it was he who once more took steps to provide still another church for the colonists. Some writers of the history of that time have expressed the opinion, that it was in this last building that the first marriage of English people in America ever took place. This event occurred towards the close of the year 1698, upon Newport's providential return from England with immigrants and supplies. Those immediately interested in the affair were Mr. John Lannon and Amile Butras, a sewing maid to a lady who had arrived in Virginia with Captain Newport. This last church building must have been sadly neglected after the death of Dr. Hunt, although his successor, Rev. Mr. Bucke, was a zealons and devout man. The excuse for this is to be found in the fact that the feeble and struggling colony had been so near its end that the all-absorbing problem was how to defend it from the comoined effects of starvation, the attacks of savages and dissensions among its own people. In the meantime, Rev. Mr. Bucke, who had suc-DESTROYED BY PIKE.

ceeded Dr. Hunt, had built a new church to take the place of that destroyed by fire when the town was burned, and when his predeces-sor had lost his library and everything else he

What kind of a structure.

What kind of a structure this was will appear hereafter; but it is enough to say here that the worthy Mr. Bucke must have attempted something more in the way of architecture than a mere log-hut. It must have been a more pretentious building than any of its predecessors, because we find it was supplied with a bell, and although neglected and dilapidated was in sufficient condition to be occupied by Lord Delaware and his newly-arrived followers in 1610, when he came in time to save the disconsolate Gates and his companions. We are told that immediately upon setting foot upon land on this auspicious occasion, the pious Lord threw himself upon the ground in adoration of the Providence that had enabled him thus to save the colony, and forthwith passed in procession to the church, where divine service was held, and a sermon preached by the same devoted Bucke. Gates himself had observed the same duty when, in the month of May before, he had arrived from the Bermudas to rescue his countrymen from the effects of the dreadful "starving time." We are told that the first place he, too, visited was the "ruined and unfrequented church." This was the first ecclesiastical building erected in the Colony worthy of attention. It was sixty feet long and twenty-four wide, and was built of the best prepared native woods. Up to Lord Delaware's last coming it had not only never been finished, but had been left to fall to ruin, and at one time was nigh being destroyed by fire. One of the new Governor's first acts was to order the repairing and complete finishing of a building when was now to become more than ever historic. When Gates had left it it was without chancel rail, commanion table, pulpit or even pews.

Under the good taste of the Captain-Gen-THE STRUCTURE.

than ever historic. When Gates had left it it was without chancel rail, commanion fable, pulpit or even pews.

Under the good taste of the Captain-General, as Delaware was now called, these were constructed of the best materials for this purpose the most durable woods of the Vignina forasts were selected; among which was the aromatic and beautiful red cedar. The chancel, pulpit and pews and even the window blinds were of this wood. The communion table was made of black walnut and a foat was hewn out of the same substantial material. In the meantime a sexton was appointed to take charge of the church and pressie over the two bells that nung at its western end in accordance with the public demaous. As soon as it was ready for use, on every Sinday two sermons were preached, and one on Thursday, by two officiating ministers who took their weekly turns. At about 10 o'clock in the morning and at 4 o'clock before supper of each day, those the ringing of the bell, the people were expected to assemble at the church for prayer, it may well be imagined the effect of this daily observance, how on the still mornings in the wilderness, the mellow sounds of church bells broke upon the ear of the savages, who listened with mystic awe totongues whose talk they understood not just felt; and how one would broke upon the car of the savages, who isched with mystic awe totongues whose talk they understood not but felt; and how one would have supposed even the accustomed ear of the settlers would be duly impressed in such a place and at such a time. But doubtless as it became "a thing of custom," both savage and civilized heard with equal unconcern the soleon supports

solemn summons.

To chunch in State.

Although Jamestown, at this early date could not by any means have presented an attractive appearance, yet its punctifious ruler felt constrained to preserve the forms and dignity of his position. This was specially the case on Sundays. At the hour of going to church it was his custom to go in procession, accompanied by his councillors, captains and other offiers and gentlemen, with a gland of halberdiers, arrayed in red cloaks, his Lordship's livery, to the number of fifty. Having arrived in the building, his Lordship occupied a green velvet-lined chair "in the Quier," with a cloth and a velvet cushion before him on which he kneeled, while on each side sat the members of the Council, captains and high officers, each in his own place. After services and sermon were over he returned to his home in the same state. The observance of such unnecessary pomp on the simple occasion of attending divine worship in a widerness by a man like Lord Delaware can only be attributed to his desire to impress the people with the importance of keeping up the dignity and importance of keeping up the dignity and importance of the church as part of the government, and being himself a devout man, was anxious in all he did to cherish among the people the same spirit. He evidently took pleasure in caring for appearances about his new place of worship. Even before it had been restored, and ever afterwards, it was his custom to have it kept particularly clean and adorned with such variety of flowers as could be procured.

FLORAL OFFILINGS.

FLORAL OFFIELINGS.

This exhibition of his lerdship's taste has been singularly perverted by some into authority for the use of floral offerings in churches, forgetting that in the latter case their offerings are only upon one occasion during the entire ecclesiastical year, and then as symbolical of a single event. Lord Delaware caused them to deck the churches every Sunday to make the place attractive and pleasing to people whose environments demanded every accessory that could add to their contentment. The advocates of symbolism generally insist upon dressing the channel, the communion table or the fount, but what are they to say when they learn that our tasteful Colonial churchman found the church untinished and neglected, but had it cleaned up and meals served with fair flowers even before his artisans could have had time to erect within its sacred precincts either pulpit, chancel, fount or even pews.

[TORE CONCLUDED.]

A Story of Sherman's March.

A Story of Sherman's March.

E. K. Martin, who followed Sherman through Georgia, relates an army incident illustrative of the sterin necessities which confronted the nero of the "March to the Sea," who has just joined his comrades gone before in the silent tenting-ground beyond. During the campaign proceeding the fall of Atlanta General Sherman was greatly annoyed by the mysterious disappearance of a number of Union sentries who were guarding railroads within his lines. Every morning for a number of days a man was missing. Every night the sentinels went on duty with the behef that before morning one or more of their number would be in the hands of the guerillas or a dead man. No precaution or device of the Federal officers fathomed the mystery or prevented its recurrence. So old Tecumseh, his indignation at a boiling point, issued a retablatory or ler substantially like this:

"If any more of my railroad guardsmen are made way with by rebel guerillas I will issue matches to my cavalry with instructions to apply them for seven miles on either side of the army's line of march."

This threat, however, failed to have the effect the General hoped for. Every morning one man was missing, and that sort of duty became a terror to the stoutest-hearted soldier. There was nothing for the Union commander to do, if he would maintain discipline, but so issue the matches, and that he did without hesitation. Barns and honses were burned for miles. Magnificent mansions went up in smoke, and less pretentions homes lay smouldering in ruins. Desolation and distress, such as war only witnesses or justifies, was spread far and near. An affecting crimmstance was the destruction of a poor woman's house with all its contents. As the soldiers marched by she stood within the glate of the fierce conflagration drying her streaming eyes with an apron. This particular regiment had received their pay that day. The boys could not restrain the promptings of their better natures as they witnessed the sight, and with one impulse they reached into

Insuring Cattle.

Michigan has a cow insurance club, of which the Dairy World says: On joining each person pays into the treasury seventy-five cents for each cow in his possession, and when a cow belonging to a member dies an assessment is made and \$40 is paid to the loser. After the initiation fee the members are required to pay nothing except the assessments, and as the club already numbers 130 members, as a comparatively insignificant sum is levied upon each. Three claims have thus far been paid.

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ROUND ABOUT GOTHAM.

SMALL TALK OF THE WEEK IN THE GREAT METROPOLIS.

Valuable Libraries at Auction-Books Worth Their Weight in Corrency-Nalue of Wall Street Property-Fashion's Fancies-Metropolitan Gossip.

NEW YORK BUREAU RICHMOND DAILY TIMES, February 28, 1891.

Several auction sales of great and valuable libraries have been announced. Some of the collections have taken persistent bookhunters and bibliomaniaes many years to All sorts of books are accumulate. found in these collections; ponderous black-letter volumes bound in velluru; treasures from the presses of Caxton and Guztenburg; ancient illuminated missals and priceless rarities, bound in the most exquisite of tooled levant morocco; unpretentious ite of tooled levant morocco; unpretentious volumes in soiled board or cloth covers printed with bad, illegible type on worse paper, but very valuable in the eyes of a bookhunter; paraphlets, too, which most people would self for old paper, yet are worth their weight in bank notes. At the sales these books sometimes bring remarkably high prices, and at other times a valuable rarily may be bought for almost nothing. The audience in the auction-rosm is largely made up of old men who are dealers, and they know the value of sach volume, and any one who wants a work will have to pay a good round sum for it. These men will not allow a book to be knocked down to another budder at an insignificant prics.

WALL STREET PROPERTY.

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The value of property in Wall street has again been brought to public notice by the final negotiations of one of the great trust companies for a site on that street 4,000 square feet on the south side of Wall between Nassou and William brought \$500,000. The lot was only twenty-eight feet front, forty-five feet in the roar, and 112 feet deep. The lot, which was wider by five feet than a city lot, and not much more than half its depth. Reckoning the value of the building as \$100,000, the lot cost \$350,000.

The most valuable piece of real estate on the street, in fact, in the city, and perhaps on the continent, is the corner of Wall and Broad streets, worth about \$350,000. The old-fashioned buildings that occupy these lots are of no value.

Another trust company changed its quarters WALL STREET PROPERTY.

are of no value.

Another trust company changed its quarters from Nassau to Wall street, and the price paid for its new home was \$450,000. The lot was thirty feet front, but it was occupied by a costly modern office building, it is, of course, at the intersection of two of the most important streets in the United States, but the lot is only fourteen feet by twenty-nine feet, and the building on it is quite small, yet its present owner paid for it \$168,000, about \$400 a square foot. The Indians parted with the whole island for \$24, but since that time the price of real estate has risen continually. THE CHAMPION DINES OUT.

Chauncey Depew has been before the public considerably of late, not that he has been particularly active politically, but the people's interest in him keeps him well in view. He occupies a unique position in New York as far as public life is concerned. The people have an affection for him which they manifest in a fashion unknown to other public men. The many big dinners at which Mr. Depew is an honored guest may excite the envy of a gournand, but it is one of the few things Mr. Depew does not enjoy, the average public dinner. The exchange of wit and the fun and jollity of the dinner table are what he likes, but he is one of the lightest and most delicate eaters in New York. His good health no doubt is due to his abstenence. His color is as fresh as a boy's and his eyes gleam with good nature and amiability.

FOR THE LADIES. FOR THE LADIES.

New waist yokes are striped with velvet ribben, and bands of the same go round the sieeve from waist to chow.

Batistes, percales and India lawns with fine stripes, dots and sprigs, will be made with pleated blouse waists or with dainty basquines, which are dressy and pretty enough to be worn at the breakfast table at home.

Among the pretty summer fabrics are shown beautifully tinted lace-striped batistes, figured on the plain batiste stripe, with clusters of violets, rosebuds, pinks, daisies, etc. Gowns of these fabrics are inade very plainty with full skirts, round waists and bishop sheeves, with collar and turn-back cuffs of fine Swiss enribyoidery.

skirts, roand waists and bishop sleeves, with collar and turn-back cuffs of fine Swiss embrotedery.

There are exhibited for the opening season a choice and elegant variety of silk-finished cashmeres, fine English serges, Neapolitan wills. Victoria reps. Henrietta cioths in new spring shades, every dye of which is attractive. Some of these are beautifully bordered, faint soft tints being deftly intervoven with gold, silver and pale brown. Others are striped or delicately barred. One design shows alternate stripes of India cashmere and corded silk, the silk stripe embossed in shades of russet, pansy, and light gold. Another pattern in camel's hair and rich Museovite silk has on the creamy stripe small bouquets of shaded pink roses and faint green foliage in watteau fashion.

The new capes for spring wear are made quite long. Many of them are finished without a voke, the fullness being adjusted in a neck-band, to which the Medica collar is fastened. By some ingenious method the cape is raised on the shoulders, and there is a pretty hood, lined with a color, which gives style to what would otherwise appear a common-place and somewhat childish garment. The cape is lined throughout with silk and ribbons to match, fasten it at the throat. At present light colors are most favored and are likely to remain popular. The Henry IV cape is one among the many revivals of the modes of past centuries. It becomes youthful women, who are tall and sim, but it is not by any means a garment suited to mature people and on a short, stout figure though the wearer be young the cape is decidedly unbecoming.

Bangles are worn by the dozen upon the arms of girls of fashion. Pretty effects are produced by combining various shades of silver. A broad dark silver band simply chased is placed next to a fair twisted slurer wire. Next comes a Shakspearean bangle of antique silver with a design representing the head of the bard of Avan and a quotation from one of his plays. Dickens bangles, a gold dellar memento and several nondestript bangles of

Friendship bangles are popular, and they bind the wearer to no promises but those of good will and fellowship. They are either soldered upon the wrist or are locked there. The giver keeps the key. When the bond of friendship is broken the key is sent to the wearer, who unlocks the bracelet and returns it, keeping the key as a memento of the tie that once existed.

wearer, who unlocks the bracelet and returns it, keeping the key as a memento of the tie that once existed.

An oil-cloth facing has been invented for the skirts of business women, who must face the cruel elements this misty, moisty weather. The season's styles mark a harvest for braid manufacturers and dealers in skirt facings. The prevailing modes all show demitrains for the stroet, and skirts clip all around the front and sides. One wearing upon a muddy day hopelessly stains the skirt material, unless the wearer is exceptionally gifted in the matter of lifting her skirts. It is little better upon a pleasant day for the sirocco of dirt and dust that follow a hady's train speaks volumes and volumes as to the state of the under side of the skirt.

The element of mannishness has invaded women's costumes to an alarming extent, but as yet there is a trace of femininity in the most mannish of women's costs. And it is seen, mainly in the lack of pockets. Two little shallow hip pockets that will scarcely do for car fare are seen upon the most favored jackets. Others have none at all. There is one inside pocket, but it is a narrow, badly-placed absurdity that is of little use to any one. When a woman's coat can boast as many pockets as a man's tent manufer of the strong manufer of the strong manufer of the strong had been a many pockets as a man's tent can be as a man's tent can be set as a man's tent can be as a man's tent can be

one. When a woman's coat can boast as many pockets as a man's, the millenium of women's dress will have dawned.

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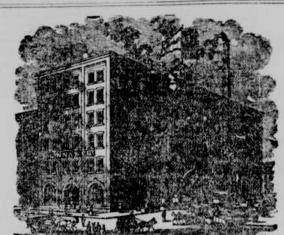
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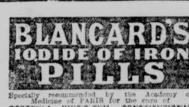
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